Action is said to be the means by which the wise man who is desirous of mounting to meditation may reach thereto; so cessation from action is said to be the means for him who hath reached to meditation.

—*The Bhagavad-Gita*

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THE VISION OF THE TEACHER

IN the *Forum* answers to questions published in this Magazine in January, William Q. Judge spoke of various individuals through whom the influence of the centenary cycle of the Theosophical Movement has made itself felt. Some of these persons, he said, were "unconscious instruments," while others knew well what they were about. "In the case of H. P. Blavatsky," he pointed out, "we have one who evidently was fully aware of the work and who and what was at work." To this awareness he attributed her "greater and wider power," adding that the times both called for and permitted the great undertaking launched by H.P.B., since both thought and religion had become free and it was possible to provide plain and definite teachings.

Earlier representatives of the Movement seem to have worked at various preparatory levels. Bruno was a pioneering cosmological and scientific thinker. Paracelsus was a reformer in medicine. Boehme's teachings were obscurely expressed in a mystical cipher, Saint Germain was a wonder-worker and counselor of persons in high place, while Cagliostro was a physician and reformer of masonry.

But H.P.B. came as a *teacher*. She was also a recorder who set down the expression of the ancient Wisdom Religion in the language of the West, as the foundation for the true development of future generations. A study of cycles from the Theosophical point of view may help the student to realize the extraordinary importance of the effort which her coming represented, while her manner of going

about her work may be recognized as evidence of the potentialities of the times.

The most revealing fact of her activity may be that she depended entirely upon the power of ideas. She had no backing from any of the "institutions" of the society of her time, and she sought such help not at all. Her appeal was consistently to the better nature of human beings, to their higher minds. She was at all times and in every relation a teacher. Her invitation was to the hidden strength of the human soul. Hence her rejection of any semblance of "authority," and her constant attempt to stir the latent capacities for self-reliance and responsibility in all who came to her to learn.

A real teacher has no interest in appearing to be personally "infallible." This would distract from the educational task, leading to emotional adherence instead of sturdy inquiry and growth. As Judge put it: "If any persons regard H.P.B.'s writing as infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times." Yet Judge never found any fault with H.P.B. and praised her work most by showing his understanding of its scope and purpose. No wiser appreciation of the contents of *The Secret Doctrine* than his article, "The Synthesis of Occult Science," is to be found.

What is the role and obligation of the students of one who is a real teacher, who knows the needs of the age and gives instruction exactly in accordance with them? It is to transmit the teaching, without alteration or change of emphasis. This becomes possible only through strenuous effort to understand it; effort on the part of each one to assimilate as much as he can of the body of doctrine, to see the pertinence of the symmetry in what has been taught, and to direct the attention of inquirers to the source of his own inspiration and guidance. This is not a blind and slavish devotion to a "leader," but an attitude which springs from respect for an intelligence and penetration, a wisdom and large-hearted grasp of human need, that cannot be discovered elsewhere.

Everyone touched by the influence of a teacher such as H. P. Blavatsky is helped in some measure. But there is a great difference between the help of an "influence," whether direct or indirect, and the enlargement of vision that may come to those who determine to "go to school" to H.P.B. For this resolve is the first qualification of discipleship. To be a disciple is to become ready to learn in its full-

ness what the teacher intended to teach. Discipleship means an attentiveness to all aspects of the message of the teacher.

The modern world is filled with the remains of past efforts of the Theosophical Movement. There are thousands of religious sects dating in their origin from different periods in the past. Virtually all of them bear at least some of the impress of the teacher's work, but in nearly every case they have become partisans of some particular idea or complex of ideas or doctrines, to the neglect of others. They have lost touch with the *symmetry* of the teacher's work, and hence what they retain suffers distortion. It is indeed difficult to avoid scaling down lofty philosophical teaching and pure counsels of self-sacrifice and devotion to the good of others to the level of existing human nature. The personality experiences extreme discomfort in feeling obliged to maintain a constant attitude of aspiration toward a life that reaches far over the heads of the great majority of human beings. Yet this is part of the nature of discipleship, which does not have for its purpose making one feel comfortable in relation to habits and tendencies of mind and feeling which need to change. But there are compensations for these disturbances of personal serenity, and the calm brought by duties fulfilled, obligations met, lessons learned, is of a more enduring sort.

There is another "reward" of faithfulness toward a true teacher which may lighten the load of disciples who cannot help but feel deeply the growing despair and desperation of the modern world. Students of Theosophy are naturally affected by the impacts of karmic retribution which overtake such large numbers in these days of war and social turmoil. It is as though the ugliness of the grosser aspects of human nature is now coming to the surface of events, almost without interruption or relief. Peaceful days of quiet study and friendly converse on philosophy seem out of time and place, as though the age itself had become alienated from those wonderful possibilities which Theosophists cherish in their hearts, and work for, nonetheless, as bravely as they can. It is indeed a time of "The Fall of Ideals," and of the dominion of the cruel and tempestuous qualities of the Kali Yuga, which usurp increasing control over the decisions of men, invading even literature and art as well as popular entertainment.

Yet H.P.B. was never one to neglect the reality of this side of the karmic ledger. She spoke, in her *Lucifer* articles, of cycles during which "the ruling conscience will be but the reflection of selfish-

ness, brutality and faithlessness." In fact, during the years while she lived in London, toward the end of her life, she wrote again and again of the hidden evil which lay not far beneath the surface of polite convention and the manners of the Victorian age. Her point, however, in the article we have named—"The Fall of Ideals" —was that men of the world who lack the perspective of the law of cycles are unable to know that the vicissitudes of history must inevitably exhibit these polarities, and that this periodical rise and fall of human character by no means reveals the full meaning of the events which men mistakenly suppose to represent a final destiny. Great changes may be introduced, she says, by wars, devastations, and religious fanaticism, although the ordinary perceptions of men cannot compass such possibilities. Even the worst of angry and rebellious men, bad, even criminal, represent historical forces that cannot be suppressed so long as selfishness and prejudice prevent the reign of brotherhood, altruism, and justice to all.

The Theosophic reading of history is by the light of adept knowledge, which looks to the essential transformations that go on in the inner principles of man's being, regarding external events as but symptoms of realities that may have meanings in no way revealed by the estimates of those who place their faith in institutions and familiar human arrangements.

As the disciple grows in his appreciation of the stature and insight of the teacher, he lives more and more in the understanding of human life that the teacher has placed of record in various ways. This brings strength, firmness, and offers much help and encouragement to others. The happier, more stable world of the future is already present in the vision of those who see both past and present in terms of the law of cycles; that vision had its nuclear origin in the world in the impartation of the Theosophical philosophy, a little less than a hundred years ago, when was called to its standard the nuclear fraternity of souls who would work together as companions for the embodiment of that vision in the world.

QUESTIONS AND ANSWERS

From The Theosophical Forum

IV

As I understand it, the astral body is first formed, and around it is built the physical body, its vehicle. The astral changes but slightly during life. The physical body is constantly changing, and is renewed about once in seven years. Why do we grow old physically?

W.Q.J.—The premises laid down answer the question exactly. For that which is made up of component parts must come to an end; the combination must wear out; such is experience; that which changes cannot endure. All bodies, in whatever sphere, change and disappear. "Growing old" is only a term which describes the ossification of tissue, the wearing out of the physical cohesive force. For a reality the body does not grow old, since it is made of matter up to its last moment, and after death it changes into still live matter, young again and divided into elements. But when the inner forces reach their limit the body can work no longer, and hence men invented the expression "old."

What is Imagination, and what are its limits? Often I see mental pictures of myself and others, acting, talking, etc. Sometimes these pictures are realized, sometimes not. Where is one to draw the line?

W.Q.J.—In my opinion *imagination* is exactly what it imports on its face, that is, the *image-making power* possessed surely by man, and inferred in brute creation. It was so defined by the ancient occultists and by the hermetic philosophers. But nowadays it is given a low place generally, yet has been raised to slightly greater eminence by the Metaphysical Healers who have stumbled unknowingly on a great law. That which is often called *imagination* is, in fact only fancy, or the idle creation of images whose tenure of life is short. But conscious exercise of this power raised to its highest degree is one of the necessities of occult art, for no occult feat can be performed without it. Experiments in mesmerism for a century, and lately those in hypnotism, show that each person has the power to create an image about himself which is perfectly objective to the inner senses of the seer.

This creation is done by the use of imagination solely. If the image be indefinite, owing to the imagination not working strongly, the seer or subject will only see indefiniteness, because the subjective picture was badly constructed. But the constructor, poor or good, was the imagination. The Indian fakir makes you see the snake or other object—though you have all your senses—because through centuries of heredity and years of training his imagination has been put into such order that it sees before it the form so vividly that you perceive, as you suppose, an objective reality when none in fact exists. And turning to the letters from Adepts to Mr. Sinnett, we find them saying that in order to precipitate a note they must see (in imagination) each and every letter complete and unwavering before they can precipitate the material elements through that matrix upon the paper. So not only have we the testimony of all the mystics, but also that of those Adepts who in later days have shown those things to some.

As to drawing the line for the questioner. That can hardly be done. For if he is a clairvoyant partial or wholly, then he sometimes sees the pictures of what we improperly call the future. For there is no future; it is all now. In such seeing he does not use imagination. But where vain day-dreams interpose, then he is either using his fancy, or is bringing forgotten combinations of thought, or is being influenced for the moment by the fleeting thoughts of another. Jno. Geo. Gichtel once saw come out from heaven the hand of a widow who desired to marry him, and then a voice saying, "You must have her." He knew then that his stray thought and imagination had momentarily thrown a picture before his inner sense. That had but little to do with his imagination.

What would be the correct name for that "thing" which can be conscious of the physical body, feeling hunger, thirst, the pain of a cut or blow, then go to the state of Kama and feel passion and emotion, or enter into a state of mentality and act on the plane of thought?

W.Q.J.—Read the chapter of *The Bhagavad-Gita* which treats of Kshetra and Kshetrajna, or the Knower and the Known, as also those which describe the three qualities, their action and function. Your question deals with consciousness, and no one has yet been able to finish its definition. The Self, who is made up of *Manas-Buddhi-Atman,* three in one, is the knower and perceiver. If there were no Self present, all that you have described would be merely

motions in *Prana* or the movement of the three qualities, for it is the Self who enables us to give names, derived from sensation, to these effects. And any name given to the Self, in any language, will be but the attempt of the man to name that which is nameless. In your own remarks under the question you have skipped from one subject to another, for you began with what relates to the perception of the knower while dwelling in the body, and ended with the essential nature of the monad, an entirely different matter. This confusion of topics will only create confusion in your own mind. There is no benefit from increasing words of the self-perceptive cognition, for all that you can say of it is that you possess the *I am I* consciousness. Hence all that you have said can be resolved by the statement that the consciousness functions in many different planes of experience, and in each one uses the means or instruments appropriate thereto. And in order to so pass from one plane to another, holding intelligence in each, the presence of *Manas* is necessary as one of the integral parts or powers of the Self, for without *Manas* we are only of the brute or lower kingdoms. For one moment consider the brutes who, moving and dwelling in the mental plane with man, know nothing of our manasic sensations. It is because *Manas* is dormant in them; but in you it has begun to awake, thus enabling you as man to note the effects upon yourself of the motions of the qualities of nature.

Is sympathy a quality of Kama? If not, of what principle is it a part? Should it be indulged to the extent of having one's enjoyment of a pleasure almost destroyed because so many who would like to enjoy it cannot from want of money?

W.Q.J.—Sympathy comes from *kama* sometimes, and sometimes is derived from other parts of our constitution. It is often a disease with unintelligent persons, or in those who have not disciplined their minds and do not use their judgment or whose judgment is deficient. But sympathy in its highest aspect must flow from the spiritual part of our nature. However, I think that in its ordinary exhibition it is derived from the principle of desire acting with the mind, the memory, and the sensations. Very often it is false; but true sympathy can never be false, and no matter what principle in our nature it arises from, being a noble and healthful thing, it should be exercised, always however with judgment.

It would certainly be folly to allow our sympathies to carry us so away that we are plunged ourselves into needless sorrow, for in

such case we will lose power to judge how to be able to act for the benefit of others. The mere fact that others have no money is not in itself a proper cause for arousing sympathy. The want of money is not the cause of trouble, but the desire for money is. We may sympathize with others who have no money, but not because they are deficient in that means; it should be on account of their failure to see that within themselves is the realization of happiness, and that in fact they should not depend upon anything outside for true enjoyment.

THE ACQUISITION OF DIVINITY

Divinity is always acquired. It is not an endowment. It does not exist of itself. If we could be *made* good, if we could be *made* to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law; no one can get us "off" from the effects of our wrong-doing; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way. We think of this as a *common* world. But it is not so. There are no two people who look at life from the same viewpoint, who have the same likes and dislikes, whom the same things affect in exactly the same way. No two people are alike either in life or after the death of the body. Each makes his own state; each makes his own limitations; each acquires his own Divinity. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.

What is Divinity but *all-inclusive knowledge?* True spirituality is not a hazy condition. It is not something that denies any portion of the universe, nor any kind of being. A hazy abstract condition would mean no men, no principles, no opposites; but Divine spirituality is the power to know and see whatever is wished known or seen; it is an intimate knowledge of the ultimate essence of everything in nature. Such knowledge would not mean seeing all things at once, nor being everywhere at the same time, but it is *the power to see and know in any direction*—the power to grasp whatever it wishes—the power to shut out whatever it wishes. Otherwise it would be no power at all.

—ROBERT CROSBIE

letters • questions • comment

What determines that the memory of experience yields knowledge of the kind referred to in The Bhagavad-Gita *as "wisdom in action"? Not all experience is made to bear this fruit.*

The question is amplified by a quotation from the article "Reincarnation and Memory," which appeared in THEOSOPHY for March. Making a distinction between two of the aspects of memory, the author says:

> . . . an experience once had can never be *as though it had never been.* It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence.* Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time.* In the other we have the precipitate occurring in life's alembic, and this belongs to "eternity." . . . Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (ego).

This suggests that reminiscence is experience recovered in a form different from that of the experience and also different from its literal recollection. But whether or not this harvest is wisdom is still open to question. For example, the accumulated experience of the past might express itself either as an inner certainty that one had lived before or simply as a feeling of continuity through whatever events transpired; that something of oneself endures all and is therefore in some sense apart from any of it. This certainty might well lead to "wisdom in action," but in itself is hardly that wisdom.

If man is considered as a center of consciousness acting through six vehicles or in six basic ways, we might describe wisdom as the awareness that consciousness pervades every plane and being; wisdom in action would then be an understanding of how to act toward the various degrees of consciousness present in any given circumstances. The more partial the awareness, the lower the level, so to speak, at which the assimilated reminiscence will emerge. Thus "an eye for an eye, a tooth for a tooth," as the basis for moral action,

does not engage the Buddhi-Manasic principles of man in the action at all. For the ordinary man acts egocentrically, not as an impersonal being. It is, therefore, this compelling necessity to recognize an obvious truth without yet being able to perceive its limitations that leads to partisan conclusions. On the other hand, would not the variety of experiences together with an expanded awareness achieved by a deliberate exercise of the imagination enable one to eventually put any recollection in proper perspective? The article quoted above makes distinctions further on between "mediocrity," "talent," and "genius," which also suggest the difference between the reluctant submission to facts and their imaginative use to bring about growth:

> What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason.

The common difficulty in adding conviction to this use of the imagination might be attributed to the failure to try, or even to Karmic disability. But the importance of the imagination is considered in H.P.B.'s article "Spiritual Progress":

> . . . the idea of growth involves also the idea of disruption: the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.
>
> And this is how it is, in the course of our lives. The trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Assimilated experience which qualifies as wisdom in action is the product of knowledge gained by every part of the being—not merely thought of, felt, or lived through. This process of assimilation may take years, or even lifetimes, to complete, but anything less is a settlement for partial knowledge.

There is light on this question in a brief statement by Robert Crosbie in Letter Five of "Living the Life" (in *The Friendly Philosopher*): "You have it right about passing from plane to plane daily but relating everything to the brain circle of necessity and thus losing the meanings. I think both a dwelling on the fundamentals and a giving it to others is what produces the best results." Mr. Crosbie explains why a *dwelling* on past events, in the sense of reliving them, is not the proper use of memory. Referring to a passage in *The Voice of the Silence*, he says:

> I think you have the understanding of "Look not behind or thou art lost." The context says, "Kill in thyself all memory of past experiences." If we do not do this, we live in them and rejuvenate them. Having in the past made a deep impression, while we have now increased our power of thought, they are *re-lived* with increased power and expression. Reliance on the Self—"That Thou Art"—is the way out. "As we admit the reality of the Higher Self, we should embrace the idea, dwell on it *day in and day out* until the will and desire naturally incline to it and have it as the subtone or aim of thought. This process will make the line of influence brighter and better *with every thought*. When the influence grows strong it pervades the entire nature and strengthens as well as improves. It will give *knowledge and also energy*."

This must mean that although we do not *dwell* on the details of an experience, or relive the feelings it evoked, the desire and willingness to understand it honestly, from the vantage point of the Higher Self, also become a part of our living body of thought. As we pursue the activities currently requiring our attention, and the study which strengthens the sense of reality of "That Thou Art," this attitude of inner alertness leads to assimilation in terms of meaning rather than of events.

UNIVERSAL BROTHERHOOD A FACT IN NATURE

I HAVE been requested to speak on the subject of Universal Brotherhood as a fact in nature, not as a theory, not as a Utopian dream which can never be realized; not as a fact in society, not as a fact in government, but as a fact in nature. That is, Universal Brotherhood is an actual thing, whether it is recognized or whether it is not. Christian priests have claimed for some years, without right, that Christianity introduced the idea of Universal Brotherhood. The reason the claim was made, I suppose, was because those who made it did not know that other religions at other times had the same doctrine. It is found in the Buddhist scriptures, it is found in the Chinese books, it is found in the Parsee books, it is found everywhere in the history of the world, long before the first year of the Christian Era began. So it is not a special idea from the Christian scriptures. Every nation, then, every civilization has brought forward this doctrine, and the facts of history show us that, more than at any other time, the last eighteen hundred years have seen this doctrine violated in society, in government, and in nations. So that at last men have come to say, "Universal Brotherhood is very beautiful; it is something that we all desire, but it is impossible to realize." With one word they declare the noble doctrine, and with the other they deny the possibility of its ever being realized.

Why is this the case? Why is it that although Christianity and other religions have brought forward this doctrine, it has been violated? We cannot deny that it has been. The history of even the last few years proves it. The history of the last forty years in America, without going any further back, proves that this doctrine has been violated in the West. How could it have been a doctrine that the Americans believed in when they had slavery in their midst? How could it have been believed in by the French when they

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NOTE.—This address by Mr. Judge was presented at the Theosophical Congress in the Parliament of Religions, held at the Chicago World's Fair, September, 1893, and is reprinted from the Report of Proceedings issued by the American Section of the Theosophical Society. The article was last reprinted in THEOSOPHY for October, 1962.

stretched out their hand and demanded of Siam, a weak and powerless nation, that it must give up to them its own property? How could it have been believed in by the Germans and French when they constructed engines of war and went into battle and destroyed each other by the thousand? Does not the American War of the Rebellion and the vast amount of treasure wasted and the thousands slain in that civil war prove conclusively that Universal Brotherhood had not been practiced? It has been professed but not practiced.

Go further back, go back in the history of the nations of Europe, without going to any other country, and what do you find? Do you not find sectarian prejudice? Their view of Universal Brotherhood has for years prevented the progress of science. Is it not true that only since science became materialized—a most remarkable thing, but it is true—I insist that since then, only, science has made progress. If Universal Brotherhood had been a belief of this nation, then we would not have had the burning of witches in America; nor in other countries would we have had the burning of Catholics by Protestants, nor the burning of Protestants by Catholics; we would not have had the persecutions that have stained the pages of history; and yet we have always claimed that we have had Universal Brotherhood. We have had the theory but not the practice.

Now, then, has there not been something wanting? It is a beautiful doctrine. It is the only doctrine of the Theosophical Society, the only thing that any man is asked by us to subscribe to. What, then, is the matter with it? Why so many men who say that it is beautiful, but it is impossible, simply impossible? There are even some branches of the Christian church which say, "There is Jesus; why, the altruistic, noble teachings of Christ are beautiful; but no State could live three months under such doctrine." The reason that it has not prevailed in practice is that it has been denied in the heart.

The Theosophist who knows anything about life insists that Universal Brotherhood is not a mere theory. It is a fact, a living, ever-present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. And that is why we have had suffering; that is why you have in Chicago, in London, in New York, in Berlin, in all the great cities of the world, masses of people who are claiming with violence what they call their rights and saying they must have them, and that

another class is oppressing them; and danger lurks in every corner because men are insisting on Universal Brotherhood. This noble doctrine has already become a danger. The reason of all these things is that men have denied the fact. Now, we propose to show you, if we can, that it is a fact.

If you will notice you will find that when it rains over a certain area vast numbers of men are affected similarly. The rain has to fall on the fields in order that the harvest may grow, so that afterwards it may be gathered, and all the farmers are affected together by the rain. If you examine society you will find that at the same hour every day almost all the people are doing exactly the same thing. At a certain hour in the morning thousands of your citizens are going down that railway or rush all together to catch the train, and at another few moments afterwards they are rushing out of the train to get to business, all doing the same thing, one common thought inspiring them. That is one of the proofs—a small one—in social and business life that they are affected together, they are all united. Then in the evening they will come home at the same hour, and if you could see, at the same hour you would see them all eating together and digesting together, and then later on they are all lying down together at the same hour. Are they not united even in their social life? Brothers even in that?

What do we see here in business? Lately I have felt it; every man has felt it, and many women; doubtless all have felt it; lately we have had a financial crisis, perhaps have it yet, in which dollars have been scarce, during which men have discovered that there are only just so many dollars and half-dollars to each person in the country, and we have altogether been suffering from that panic all over this vast country. Suffering, why? Because commercially we are united and cannot get out of it. China even is affected by it, and Japan. India they say, was the cause of it. Some men say the reason for this panic is that India put the price of rupees down, and we who produce so much silver began to feel it. I do not know that that is the reason. But I think there is another cause. I think the American nation is so fond of luxury, so fond of fine clothes, so fond of having a heap of money, that it has gone too far and there was bound to come a reaction, because it is all united together with the whole world, and when it spread itself out too far the slightest touch broke the fabric. That is the reason, and that is another proof of Universal Brotherhood. We are all united, not only with each other here, but with

the entire world.

Go further still, materially, and you will find that all men are alike. We have the same sort of bodies, a little different perhaps in height, weight, and extension, but as human beings we are all alike, all the same color in one country, all the same shape in any country, so that as mere bodies of flesh they are united, they are the same. We know every man and woman has exuding from him or her what is called perspiration. The doctors will tell you there is a finer perspiration you cannot see, the invisible perspiration which goes out a short distance around about us; we know it comes out from every person, and the emanations of each person are affecting every other person, being interchanged always. All those in this room are being affected by these emanations and also by the ideas of each other, and the ideas of the speakers speaking to you. So it is in every direction; wherever you go, wherever you look, we are united; in whatever plane, the plane of mind as well as the plane of the body; the plane of the emotions, of the spirit, what not, we are all united, and it is a fact from which we cannot escape.

Further: science is beginning to admit what the old Theosophists have always said, that there is going on every minute in every person a death, a dissolution, a disappearance. It used to be taught and thought in the West that we could see matter, that this table is made of matter. It is admitted to-day by your best scientific men in every part of Western civilization that you do not see matter at all; it is only the phenomena of matter we see; and it is my senses which enable me to perceive these phenomena: It is not matter at all, and so we do not see matter. Now admitting that, they go further and say there is a constant change in matter, so-called; that is, this table is in motion. This is not a purely Theosophical theory. Go to any doctor of Physics and he will admit to you as I have stated it. This table is in motion; every molecule is separate from every other, and there is space between them, and they are moving. So it is with every man; he is made of atoms and they are in motion. Then how is it we remain the same size and weight nearly always from the moment of maturity until death? We eat tons of meat and vegetables but remain the same. It is not because of the things you have eaten. In addition to that, the atoms are alive, constantly moving, coming and going from one person to another: this is the modern doctrine to-day as well as it was the doctrine of ancient India. They call it the momentary dissolution of atoms; that is to say, to put it

in another way, I am losing, all of you in this room are losing, a certain number of atoms, but they are being replaced by other atoms.

Where do these other atoms come from? Do they not come from the people in this room? These atoms help to rebuild your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. For, remember, science teaches you, and Theosophy has always insisted, that matter is invisible before it is turned into this combination of the life cycle, which makes it visible, makes it tangible to us. So these atoms leave us in a stream and rush into other people. And therefore the atoms of good men go into bad men, the atoms impressed by bad men go into good men, and *vice versa.* In that way as well as others we are affecting everybody in this world; the people in Chicago who are living mean, selfish lives are impressing these invisible atoms with mean and selfish characters, and these mean and selfish atoms will be distributed by other men, and by you again to your and their detriment. That is another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go.

There is another view of Universal Brotherhood, and I don't pretend to exhaust the argument on this point, for I have not the time nor force to state all that is put forward in the Theosophical books and literature and thought. That is, that there is in the world an actual Universal Brotherhood of men and women, of souls—a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, "What, a god! Impossible!" Perhaps they do not like the responsibility. Why, when you get to that position you will *understand* the responsibility. This actual Brotherhood of living men says, Men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living

souls, would, if they could, alter the face of civilization; they would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape? I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible. For what purpose? So that I may help all the rest to do the same thing, for that is the law of Universal Brotherhood; and the Theosophical Society wishes to enforce it on the West, to make it see this great truth, that we are gods, and are only prevented from being so in fact by our own insanity, ignorance, and fear to take the position.

So, then, we insist that Universal Brotherhood is a fact in nature. It is a fact for the lowest part of nature; for the animal kingdom, for the vegetable kingdom, and the mineral kingdom. We are all atoms, obeying the law together. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor, and selfish. Why, just think of it! If all in Chicago, in the United States, would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, "Do unto others as you would have them do unto you," would there be any necessity for legal measures and policemen with clubs in this park as you had them the other day? No, I think there would be no necessity, and that is what one of this great Brotherhood has said. He said all the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought. It is not God who is to damn you to death, to misery. It is yourself.

The Theosophical Society desires above all things, not that you should understand spiritualism, not that wonderful occult works should be performed, but to understand the constitution of matter and of Life as they are, which we can never understand but by practicing right ethics. Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined. I conclude by calling upon you by all that humanity holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practice Universal Brotherhood, which is the universal duty of all men.

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 1 to p. 67, Vol. I)

By W. Q. J.

A PROPHECY. In the twentieth century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—Vol. I, p. xxxvii, Intro. In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some "discoveries" will be made by scholars that will support our author. "Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted." Vol. I, p. xxxviii, Intro. (fn.). "We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the two races." Vol. I, Intro. xliv.

AN ARCHAIC MANUSCRIPT. Some of the doctrines given out are found by her in a collection of palm leaves made impervious to the elements by some unknown process. *Proem* Vol. I, p. i. It is well known that some of the most ancient eastern manuscripts are on palm leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER. In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of Vol. I.

THE BASIS OF AFFINITY, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B.C., that the *lateral motion of atoms* is the root for affinity and correlation of force. Vol. I, p. 2.

EACH PERIOD OF EVOLUTION IS *sui generis*. "Yet at each new manvantara its organization—speaking of the cosmos—may be re-

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NOTE.—Reprinted from the *Path*, January, 1891.

garded as the first and last of its kind, as it evolutes every time on a higher plane." Vol. I, p. 3.

A New Element at the End of Our 4th Round. "Occult science recognizes seven cosmic elements, four entirely physical, the fifth—ether—semi-material, *as it will become visible in the air* toward the end of our 4th Round, to reign supreme over the others during the whole of the 5th Round." Vol. I, p. 12.

Akas and Manas Correspond. See note p. 13, Vol. I. "That A'kas-a, the fifth universal cosmic principle—to which corresponds and from which proceeds human *Manas*—is, cosmically, a radiant, cool, diathermal, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

Manas in the 5th Round. By following out the correspondence we find that Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of Choice." With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

Difference Between Effect of Great and Minor Pralaya. The question "What happens to the planets during a minor pralaya or dissolution?" is answered in footnote p. 18, Vol. I. They are dead, as it were, but not dissolved, for, as she says, "they remain in-

tact as a huge animal caught and imbedded in the polar ice remains the same for ages." After the great Pralaya no planets remain *in corporibus,* but all are dissolved, their akasic "photographs" alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the "dead planets" are objective in space, but with all their active life and energy gone.

Dhyan Chohans Not the Only Term for the Highest Beings. "Each of the various groups has its own designation in the Secret Doctrine." Vol. I, p. 22, lines 8, 9. Nor are they personifications of powers in nature. Vol. I, p. 38, line 18.

Each Round has its special class of Dhyanis to watch over it. The same for races, p. 42, Vol. I (*a*). The present round is watched especially by the Fourth Class of Dhyanis.

The Absolute not Understood by the Dhyan Chohans. Vol. I, p. 51, line 16. And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have "communed with the Absolute."

The Breath of Brahma. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine*. It is motion and proceeds through space ceaselessly. It does not stop during the pralayas. Vol. I, p. 55, line 11.

Ideals and Types in the Astral Light. The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. Vol. I, p. 63, 1st para. There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

The Primordial Form of every manifested thing is like that of an egg. Vol. I, p. 65. A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

The Verbum, or Word, and Its Force. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos*. The question is often raised, "Supposing there be such a word, wherein is its force?"

H.P.B. says it is in *motion* and not in number. Note I, p. 67, Vol. I. The Hebrew Kaballah leans more to *number,* as being the force of power of this word.

The "Spiritual Body"

At the foot of page 97 of the April number of *Lucifer* it is stated that man is of a fourfold nature, possessing a natural body, a spiritual body, a soul and a spirit. I wish to understand the character, destiny, purpose and relative position of that part which is termed the spiritual body. (Is it as permanent as the spirit or merely a temporary habitation for the latter?)

Is it that which serves the same purpose during the Devachanic period as does the body during earth-life; *i.e.,* is it the vehicle of communication between the spirit and the external conditions to which it is in relation during Devachan? Is it the death of this body which closes life in Devachan and causes the spirit to gravitate towards terrestrial existence again?

Charles B. Ingham

Reply

In answer to this query, it would seem probable that in the fourfold division of the human being here referred to as that which was adopted by the earliest Christians, the "spiritual body" may be identified with the *Karana Sarira,* or "causal body" of Eastern philosophy. It is the inseparable and co-existent vehicle of the Monad during the periods of manifestation, and is best described, as indicated by its name, as that in which inhere all the *Karmic causes* which have been generated by that "monad."

The exact relation of this causal or spiritual body to the Monad in Devachan has never been clearly explained in any Theosophical Treatise. It would seem probable, however, that during the Devachanic state this vehicle undergoes a process of *involution,* by which it assimilates all the spiritual essence of the experiences passed through during the previous life.

The spiritual body being co-existent with the Monad cannot die, but it would appear probable that the return to incarnation is caused by the termination of the process of involution just mentioned.

—*Lucifer*

on the lookout

"Wholeness" the Ideal

A brief article in the Los Angeles *Times* (Jan. 24) by Max Lerner reviews the contributions of the encounter movement to more useful patterns of growth in our society. Mr. Lerner approves the emphasis on the healthy rather than the abnormal, on the potentials of man instead of on a past full of mistakes and distortions, but he also notices the superficiality of these advances in application. He notes with dissatisfaction the lack of an integrating philosophy —of, as he puts it, "an intellectual habitation." He says:

> For me the heart of a new approach would lie in the concept of the whole person. Medicine must treat not a particular location in body or mind, but the whole person. The schools and universities must educate the whole person. Those of us who live split lives, each part shut away from the others, must rediscover the whole person. But each person, to become whole, cannot hope to do it as an æsthete or an Indian mystic fleeing the world and his society, but must face and grapple with his environment, his community, his civilization.

Workings of the Mind

He might have added that the person who wants to become whole must face and grapple with his own personality. He needs to discover for himself what he is and what he might be. The potential of the mind for creating various "intellectual habitations" is described by William Q. Judge in *Notes on the Bhagavad-Gita*:

> Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone

through too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.

Reflections of Great Ideas

The kind of intellectual wholeness which creates a harmonious society is graphically described in a recent *Manas* review of René Grousset's *In the Footsteps of the Buddha* (Sept. 15, 1971). The writer says:

> Grousset is here engaged in showing what he *means* by civilization and high culture—how the arts of an age reflect the reveries of philosophers, and how the invitations to search of a great teacher can be borne across continents and seas, traverse mountain chains, and find hospitality in every city, town, and village. The thought of the sage becomes the echo of the market place and the counsel of kings. The bridges of transcendental logic are translated into the architecture of temples, while the devotion of the disciple is rendered by the sculptor and the painter into the mien of inner peace. Nalanda, the great "university" where ten thousand aspirants gathered as with a single mind, may be thought of as an archetypal center for all this wonderful translation of religious philosophy into the habits and ways of men.

An Ancient University

Comparing this with what a different kind of thought has produced today, the *Manas* writer continues:

> We have great universities today, but no one of them exercises a comparable influence. They, too, instruct in the relativity of all knowledge, and have many departments of learning where may be found scholars who can overwhelm with their erudition. But there is not, in their eclectic curriculum, any central conception such as the ancient Buddhists taught—the law of individual responsibility. Our universities teach about the world, not about man and the ennobling of his life. They may teach about "men," but only as some sort of statistical species to be observed and minutely described. There is no core doctrine of a "way" to be found and a life to be lived that is taught or even investigated in modern universities. So there is no true building of civilizations in these places.

Problems of Educators

The perturbation of a president of one of the colleges in New York's vast City University system is expressed in an article by William M. Birenbaum (*Saturday Review,* Jan. 15). He describes the young who come there looking for an education:

> They come in wearing their hard hats of skepticism, cups of armor protecting the fragile skulls in which there is so much desire to believe, to trust, to find what is honest, and to know when it is found. They have made simple honesty, truth, and trust conditions of their education. They insist upon the impossible. Never before has a college president been so urgently called upon to live the ideals for which his enterprise stands. Never before has he been called upon to think so clearly—*to act in keeping with what he thinks.*
>
> There is a huge difference between knowing what is wrong and doing something about it; between designing the ideal program and implementing it; between thinking about what you'd do if you had the power and confronting the responsibility of actually having it. It helps tremendously to have an idea, to experience the coming together of intelligence and integrity. But now we are at a point where delivery itself is crucial. People are really getting hurt. Boredom and aimlessness, police and blood—these are no laughing matters for a nation's young.

Unrecognized Problems

Dr. Birenbaum finds the key to the spread of these multitudinous problems in a kind of prideful isolation indulged in by older people. He says:

> There is no way to teach people accountability for possessing power other than, as a first step, to empower them. In America we have a generation of young adults, grown to be as old as eighteen or more, old enough to drive our cars, to drink our booze, to vote, to fight our wars, whom we have kept relatively powerless, inexcusably ignorant about the connection between thinking and acting. How are they to understand my loneliness and our country's travail?
>
> And as for the masses of Americans who are "out" but who may still want "in," if their style is not ours, if their values are not ours, it is because we have not shared. We have not taught. We have selfishly hoarded what we know about the ends, and stupidly monopolized the means. Our stupidity leads us into our own paradox. Under the circumstances, the more they respond to this invitation, the more we search for an escape and flee. Flee to suburbia, flee to segregation, flee to the comfort of old habits and of being older, flee to the more arbitrary exercise of our superior powers.

School and Society

James S. Coleman, contrasting the functions performed in the schools nearly a hundred years ago with the schools of today in "The Children Have Outgrown the Schools" (February, *Psychology Today*), attempts to throw some light on how they can be made to serve the present and the future. He points out that a century ago schools functioned chiefly as sources of information about a world that was beyond the direct experiences of the pupils; and in rural areas, especially, the ratio of indirect experience, obtained by reading, for example, to the direct experience afforded by daily life, was quite small. Today, this situation is almost completely reversed: the school is no longer the main source of such vicarious experiences. As Dr. Coleman puts it:

> Schools as they now exist were designed for an information-poor society, in part to give a child vicarious experience through books and contact with a teacher. Obviously that function is altered radically by television, radio, and other media outside the school. Vicarious experience is no longer a slowly developing supplement to direct experience, but an early and large component of the child's total experience. The adventure of discovering the world, the many simple but exciting facts, the amazement at hearing of a train that could travel sixty miles an hour are mostly gone from a child's experience in school.

New Functions for Schools

Along with the change to an information-rich society has come a "greatly increased pluralism in sources of information available to the young," which has, in addition, removed the power of the school to shape the values of its students through a process of selectivity. At the same time that these changes have been taking place, the society at large has ceased to provide means by which the young could gain a sense of competence as productive members of either households or society. The schools have combined with other institutions and social forces to put children in a passive role; they now have no other responsibilities than to be taught. Schools offer to adolescents no other way of defining themselves than as consumers of a disintegrating culture. Dr. Coleman's remedy is to change the goals of the schools from being simply providers of information to being centers for both the production and intellectual assimilation of community-oriented activities:

> The School of the future must focus on those activities that in the past have largely been accomplished outside the school:

first, productive action with responsibilities that affect the welfare of others, to develop the child's ability to function as a responsible and productive adult; and second, the development of strategies for making use of the information richness and the information-processing capabilities of the environment.

A "Learning Town"

Dr. Coleman's analysis of what has happened seems sound as far as it goes, but apparently he does not think it important to assess the *value* of all the information with which both children and adults are deluged; nor, in recommending that school children become associated with various service organizations, such as groups providing medical assistance, does he raise any question as to alternatives to these organizations. In short, Dr. Coleman seems to have redefined the functions of institutional education in terms of greater involvement with other institutions. Yet what is needed is more involvement with competent *people* who are engaged in useful work devised by themselves, and who are willing to teach what they know, as well as to continue their own learning.

However, this kind of cooperative education might help to bring together the great ideas of the past and the problems of the present in a genuine community of learning. This is the way Dr. Birenbaum describes plans for expanding his college's facilities:

> It will be a miracle, but finally we will do it. We will build a Learning Town here with its own pedestrian streets and its own town hall. We will bring this college into human scale, create our own walk-up learning places, our own moments of city beauty in the dimension of the people who, to learn here, must also work here together, humanely. We will restore some measure of privacy and urban physical beauty to this campus. We will do it. We must.

Toward a Community of Learning

The academic learning here is to become an integral part of the living:

> Knowing that any urban design is only as good as the sense of community felt among the people for and by whom the design is made, we will try to restore a community among scholars, between teachers and the taught, the decent community of ideas and habits of life essential to any learning endeavor. We aim to return the curriculum, the learning plan, and facilities supporting it to the level of the blocks in the Learning Town, to empower the blocks to govern themselves, each regulating its own traffic in ideas, each planting and maintaining its own green

> garden of what we ought to know together. The thousands will be reorganized into groups of two hundred students each, with a score or more of teachers and counselors who will develop their own places in the Learning Town and be responsible for the design of their own part.

Such efforts suggest a reviving recognition of the meaning of educating the *whole* person.

Children as Teachers

Jerome Bruner, reviewing *Children Teach Children* by Alan Gartner, Mary Kohler, and Frank Riessman in *Saturday Review* (Jan. 15), is of the opinion that the use of students as teachers of their less advanced classmates merits attention for far more important reasons than that it "works" in the pragmatic sense. The authors support their contention that more extensive use should be made of this technique by numerous examples of its success, even more dramatic in the case of the tutors than in that of those taught. He quotes the authors: ". . . over a five-month period in which older children tutored younger children with reading difficulties, those tutored gained 6.0 months, while the tutors gained an extraordinary 3.4 years." But, Dr. Bruner observes:

> . . . the deeper question is whether an idea in which each is responsible for helping in the education of those less gifted or less advanced might indeed be a revolutionary concept that can shake up and give fresh new life to the educational system.

Thrust Toward Community

He goes on to say that the important function of this method is not as a good technique for increasing the intellectual acquisitions of capable students, but as a means of counteracting the spreading sense of alienation and reviving an organic consciousness of unity among the children. He continues:

> When we read Urie Bronfenbrenner's perceptive analysis of the isolating tendency within American society to grade and segregate by age, one realizes that the idea of each teaching another may indeed be a revolutionary step toward maintaining community in a society where the forces of urban organization, of mass production, and indeed of mass education are all centrifugal. Surely the appearance of this book is part of the thrust toward finding community and community functions. . . . The teacher may learn more mathematics, but he and his charges may both get a better sense of what it is to share, what it means for the better equipped to give a lift to the less gifted.

Perhaps superintendents, principals, and school boards may have to be lured with pragmatic rationale. It is not the right reason for adopting this plan. It is a bonus. The real reason should be to get us an inch on the way toward making the helper and the helped the universal unit of exchange within a culture that continues to produce lonely crowds, lonelier than ever.

Public Education and Religious Freedom

The current contest being waged in the Supreme Court over the right of the state to compel the children of the Amish community in Wisconsin to attend school beyond the eighth grade has raised fundamental questions about the validity of compulsory education in general. Stephen Arons examines some of them in the *Saturday Review* for Jan. 15. One is whether society may legitimately exploit the intellectual resources of its citizens by determining the values with which its young are indoctrinated. Mr. Arons observes:

While we may all applaud the effort to provide useful work skills to every citizen and to avoid the burden on the state of high unemployment, it is something else to suggest, as a 1967 *Virginia Law Review* article on Amish education has, that "in sheer economic terms, the nation's children are a natural resource which the state may legitimately exploit to its full potential by means of compulsory education." Such logic encourages the state to substitute its vision, or perhaps that of corporate America, for the religious views of the Amish about work and education and personal contentment. Just such a vision was presented by Wisconsin Assistant Attorney General John W. Calhoun when he reprimanded the Amish for their insistence on a simple life, and argued that "what is needed is more education to cope with the problems of society—more pride in intellect, not less."

Issue of "Socialization"

Running through the discussions of political and economic reasons for compulsory education, and appearing in the *Yoder* testimony, is the notion that the state has a compelling interest in socializing children—in doing what it can to cast them into a behavioral mold acceptable to the majority. The issue of socialization is the most complex and troublesome one in the case. The Amish challenge to our right to prescribe and teach acceptable values ought to make us think twice about the validity of the old notion that society can be improved by means of schooling.

Is This "Saving"?

Mr. Arons notes that the pendulum has swung a long way in the

opposite direction from the need to protect children from exploitation by parents, and afford them greater freedom of choice in livelihood. "As almost every article about education in the last five years has admitted, it is the schools, not the parents, that are damaging the children by excessively rigid control of their education." The impressiveness of the argument that Amish children are also entitled to the freedom of choice offered by a public high school education is considerably diminished by the undeniable quality of the community's life:

> The Amish community experiences little delinquency in minors, causes and fights no wars, uses no polluting machines, eschews materialism, and has no economically based class system. To save these people from the quiet sanity of their lives by forcing them into the center of the psychologically unhealthy atmosphere of modern America strains the definition of freedom beyond recognition.

An Ominous Sign

Mr. Arons points out that this tug-of-war between the state and the parents for control of the children has exposed the fact that the young people themselves have neither the personal rights regarded by us as "inalienable," nor even a legally acknowledged individuality. And it also shows that our society has largely lost the means for fostering their constructive growth. He says:

> Debate about state-versus-parent control unintentionally obscures the increasingly painful observation that neither of these claimants is really trusted to provide a supportive, humanistic, and self-actualizing child-rearing atmosphere, and that both may be becoming dysfunctional and alienating. One has only to talk to the "street kids" or the school kids to wonder whether there is any natural, comfortable place for children in America. Certainly it is not the standard public school.

A Still Distant Ideal

One point in the controversy is overlooked because the Amish themselves have refused to make it an issue. This is the fact that insofar as public education exists as a way to protect the right of citizens to a future that is both productive and satisfying, the Amish certainly *are* educating their children in a style that compares favorably with what is offered outside their community at that level. But the most serious failing of compulsory education, under any auspices, nevertheless remains. It is clearly implied by H.P.B. in *The Key to Theosophy* as she details its remedy:

If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by a *proper and truly theosophical* education.

Do-It-Yourself Urban Renewal

The East Harlem Environmental Extension Service, a year-old project for maintaining and renovating slum dwellings, recruits local residents into its training and employment program by showing them how the painting, repair, and mopping up they do are directly linked to the health of the tenement occupants (*Science,* Dec. 3, 1971). Although similar projects have failed, this one is apparently succeeding—possibly because the work is being done, not for commercial improvement of the property, but for, and often by, the people who live there, or by men who live in the immediate area. Many landlords are willing to cooperate because the program provides upkeep for which they are either unwilling or unable to pay the prevailing exorbitant prices. The fees thus obtained supply one-third of the project's support, the rest coming from very tentative government sources.

Enthusiastic Response

Elihu D. Richter of Mt. Sinai Hospital, one of the founders of the project, describes the training of its employees to a *Science* writer:

"What we do in the training," explains Richter, who helped set up the curriculum, "is teach the men the significance of their work in terms of improving the health of East Harlem residents." In explaining, for example, why a working boiler is so important to the health of the people in your building, a manual prepared for the course details the physiological effects of cold on the body and the number of illnesses that can be caused by the prolonged exposure to the cold. "Some of the men didn't like to mop," says Richter, "so we taught them about asthma."

> Other aspects of the health course include the prevention of fire, poisoning, and accidents. In each category, instructors give considerable attention to methods that the extension agents can use to instruct the tenants to help themselves. The men have responded enthusiastically to the health course, even requesting additional instruction in subjects such as child abuse, where they thought they might be of help.

Although such work may not be an adequate substitute for the sweeping reconstruction that should take place, it has the virtue of fostering constructive action by and for the people within the community. Joseph Wood Krutch has pointed out that the indifference and commercialism which have polluted our physical environment have counterparts in the apathy and alienation characteristic of urban relationships. Work that is so evidently connected with the personal well-being of many people is one way to revitalize the network of psychic and physical relationships in the lives of the poor.

Victimless Crimes?

An article appearing in the *Saturday Review* (Dec. 4, 1971) explores the possibility of eliminating from the law books those crimes that are an expression of common moral judgment, but do not directly involve a victim (such as gambling, etc.). This would enable law enforcement agencies to concentrate on offences such as fraud, robbery, and murder. The authors, Alexander Smith and Harriet Pollack, of the John Jay College of Criminal Justice of City University of New York, make clear that in raising this question they are not condoning anti-social behavior, but are simply recognizing that some forms of moral behavior are not supported by coercive methods. They say:

> One can only hope that the uncommitted majority will come to realize the price we pay in corruption, the denial of civil liberties, and the over-burdening of our criminal justice system for the luxury of using our penal code to enforce our currently fashionable behavior preferences. We need courage enough to admit that certain kinds of behavior cannot be controlled through the punitive sanction, and faith enough to believe that cultural pressure (or innate decency) will suffice to keep us from mass dissipation and self-destruction.

The article goes on to point out that most people behave responsibly in response to social pressure or some internal motivation, not out of fear of legal reprisal. William Q. Judge once observed that human development has reached the point where man should no longer rely on the external moral sanctions, but ought to assume

responsibility for his own actions. The recognition that personal morality cannot be legislated may be a step in this direction.

The Reed Boats

A current film, *The Ra Expeditions,* by Thor Hyerdahl, holds particular interest for those with a background in Theosophical literature. Mr. Hyerdahl's theory that the ancients succeeded in navigating the Atlantic Ocean, thus spreading the civilization of Egypt to Central and South America, may seem a blind alley to Theosophists in the light of the theosophical teaching that this expanse of water was more than once the site of vast continents inhabited by races long since disappeared, leaving only their monuments in other lands as testimony to their existence. But his emphasis on the striking similarities between the cultures on either side of the Atlantic is amply justified by numerous views of the pyramids in both places, by inscriptions bearing identical symbols, and by the similarities in boat-building techniques among peoples of both continents.

Ancient Design

There are also scenes of the statues of Easter Island bearing carved likenesses of the same type of sailing vessels found on the walls of monuments in Egypt. Of interest are features of design of the boats which were no longer understood by present-day descendants of the ancient boat-builders, although the practices themselves had survived. Having been improperly understood, the design was altered in a seemingly minor way. Its actual importance was only rediscovered by the explorers later in mid-ocean, when the part dispensed with was found necessary to prevent capsizing! A similar fate often befalls religious practices, the reasons for which are forgotten when the light of higher mind is withdrawn, so that the practice becomes mere ritual. Those interested in pursuing the subject of ancient civilizations should enjoy H. P. Blavatsky's article "A Land of Mystery."